AN

# EXHORTATION

TO

# Peace and Union,

IN A

# SERMON

PREACHED

At St. Lawrence-Jury,

ON

*Tuesday* the 26th of *Novemb.* 1689.

By the Right Reverend Father in God, *GILBERT*
Lord Bishop of SARUM.

Burnet (9) K

*LONDON*,
Printed for Richard Chiswell, at the *Rose* and *Crown*
in St. *Paul's Church-Yard*, MDCLXXXIX.

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Preached before the Lord Bishop of SARUM.

Printed by Mary Cooper, at the Rose and Crown
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# AN EXHORTATION TO Peace and Union: IN A SERMON

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On *Tuesday* the 26th of *Novemb.* 1689.

ACTS VII. VER. 26.

*Sirs, ye are Brethren, Why do you wrong one to another?*

THE open Assaults and the secret Practices of our Enemies are things that we are prepared for, we look for them, and guard against them; so that we are not surprised with them, nor unprovided when they appear. But the mutual Animosities of those who are all united in

in the ſame Common Intereſts, and that ought to be animated with the ſame Spirit, have ſomewhat in them that is more terrible, that carries the Characters of a Nation not capable of a Deliverance, but fitted for deſtruction. This is at all times deplorable, but ſometimes it is ſo diſmal, that it is not eaſie to ſee a People in ſuch a State, when their Dangers are extreme, without concluding that to be a madneſs muſt be the Mark as well as the effect of ſome Stroak from Heaven.

Who could have ſeen *Jeruſalem* in the State in which *Joſephus* deſcribes it, without concluding them Curſed of God? Beſieged by the greateſt Power that was then in the World, & languiſhing in Famine; yet in the Intervals of the Attacks of their Enemies, giving one another no reſt, but divided into three great Parties, who lived Butchering one another, as oft as their Enemies gave them leiſure for it.

Somewhat not unlike this, though in a lower form, is ſet forth in the words of my Text: The Poſterity of *Jacob* had endured a terrible Bondage in *Egypt*, and it was no wonder if while they groaned under ſuch an oppreſſion, an Iſraelite and an Egyptian were engaged in a Quarrel, in which *Moſes* it ſeems took it for granted, that the Egyptian was in the Wrong, and ſo he killed him in the aſſiſtance of an injured Iſraelite. But it was an aſtoniſhing thing to him to ſee two Iſraelites fighting; therefore he who was the meekeſt Man in the Earth, ſtudied to ſoften both their minds, with a reproof ſhar in very gentle words, ſet forth the madneſs of their quarrel with great Authority.

They

They were Brethren either as they were one people ingaged all in the ſame Intereſts, groaning under the ſame miſeries, and wiſhing for the ſame common Deliverance; or as they were all initiated into the ſame Covenant with God, as being the Seed of *Abraham* according to the promiſe made to him. But beſides this general conſideration of their being *Brethren*, there *were* two ſpecial ones that enforced it in their preſent Circumſtances.

They were in Bondage to a ſtrong, an ingrateful, a perfidious, and a cruel Enemy; that forgetful of all the Services *Joſeph* had rendred the Crown, was not ſatisfied with condemning them to an ignominious Slavery, but carried this to ſo Brutal a degree of Cruelty, as to deſign the Murder of all their Male Iſſue, and even to oblige Parents to deſtroy the fruit of their own Body. Now while they were under ſo terrible a Bondage, it ſeemed a very unnatural piece of madneſs for them to have any Quarrels among themſelves. But beſides this they had reaſon to believe that a deliverance was approaching; the time that was marked by Prophecy, Gen. 15. 13. for the continuance of their Captivity was now almoſt expired; ſo they had reaſon to believe that God was to appear very ſpeedily, and to ſet them at liberty: and therefore nothing was more contrary to that proſpect, than for them in ſuch a ſtate of things to engage into Quarrels and Animoſities, which might naturally have produced ſuch Conſequences, that they muſt have been very much diſabled from being the Inſtruments of Heaven in ſuch a glorious Work, as that which they had reaſon to conclude was now near at hand,

hand, ſince the Period of 430 Years was now expiring.

From the Conſideration of the mutual tie of their being Brethren, it was reaſonable to expoſtulate, as *Moſes* did, *Why do you wrong one to Another?* Inſinuating that in ſuch quarrellings the wrong lay not only on the one ſide, but was mutual. Both were to blame, they wronged one another, and wronged the Publick beſides. But though both were in the wrong, we ſee who was moſt to, even he that would not hear of a reconciliation, or of the putting a ſtop to the Quarrel; he reproached *Moſes* with the aſſiſtance that he had given the day before to an Iſraelite againſt an Egyptian: ſo enraged he was at the friendly interpoſition of *Moſes* in the matter, that he ſeems concerned for the Egyptian that was killed; a Publick Enemy being leſs hated than a Brother, when thoſe Domeſtick Feuds are once raiſed to any height; even a Reconciler becomes then more odious than an Alien.

This is the account of the occaſion on which theſe words were ſpoken, and of the words themſelves, and of the effect they had. In the next place, let us conſider how far we may be concerned in them.

We have been engaged in a great and hard ſtruggle with open Enemies as cruel and as treacherous as *Pharaoh* or the Egyptians ever were: We have overcome them, but now we are falling into mutual quarrellings; ſome are whetting on their ſpirits to Revenge, by the remembrance of paſt Errors, with relation to Civil Matters: others are raiſing

raising up those Disputes which have been already once and again so fatal to us, that they have given us often cause to wish that they had never been once named amongst us; and after all these unhappy Consequences that such things have hitherto had, we are now again trying our Strength, mustring our Forces, and raising within our own Minds, and in the Minds of all, over whom we have any Influence, all the sowrness and peevishness that is possible, which at any other time were an inexcusable piece of Folly; but now it is a Madness that wants a Name. Let us then so far at least take breath in our Quarrel as to hearken to these words, and to examine what is imported by them. *Ye are Brethren.*

This belongs to us, first, as we are *Englishmen*, all of the same Nation under the same Laws, and the same Protection, shut up indeed in an Island, which as it separates us from all the World, so it secures us against all the World. We were anciently a broken People divided into many Kingdoms, and tho' most of these were swallowed up many Ages ago, yet we were never brought all under one Head before the beginning of this Century: Our Climate, it is true, is none of the best; we have but a faint Sun, and the Product of our Soil cannot be compared with that of more Southern Regions; but our Ports and Rivers give us such Advantages, that we send out both Colonies and Manufactures all the World over, and fetch home rich Returns; so that we have both Security and Wealth beyond any of our Neighbours.

It is a melancholy thing to live upon a Continent, and to be subject to the Chances of War, and to all the Depredations, and Miseries which follow all Wars; but it is yet much more unhappy to be in the Neighbourhood of that cruel and barbarous Enemy of Mankind, who having laid off all the tenderness of humane Nature, and the regards that have been by a common consent held sacred in the most destructive Wars, executes whole Countries all at once: who after all the Wealth that can possibly be squeezed out of them, is drawn from them to the last Farthing for purchasing a Security for their Houses, Persons, and Cattel: Who I say, after these Securities are so dearly paid for, sends the final Order of destroying all, and burning, and wasting every thing without exception. I speak not this to aggravate matters with words of Pomp; I say nothing but what they do daily practise, and of which I have seen many fatal Proofs in the Ruins of many great Towns, and large Countries, where the Words of *Joel* were literally accomplished by that devouring Army; the Country before them being like the *Garden of Eden*, but behind them like a *desolate Wilderness*.

Joel 2. 3

But our Security from Enemies without us, is but half our Happiness: We are safe at home likewise, having the blessing of a Government so tempered, that as we are not exposed to the Fury of a levelling Multitude, nor the Confusions of an Equality among Men, but have a Government that is strong and firm enough to keep us in Order and Obedience; so we have the greatest Blessing

that

that can be found in Government in as high a degrees as wise men can desire. Oh! the difference between us and some happier Climates, where mens Lives and Liberties, and often their Lives are at the mercy of mere Humour and Passion; where the Frowns of a Court can throw a man in a moment from the most plentiful to the most miserable Condition imaginable; where one rash word is thought Crime enough for a perpetual Imprisonment joyned with all the Circumstances of Rigour that can render it much more terrible than Death it self; so that if such Tyrants do not make many publick Examples of their Severity, their design in so doing seems only to be to lengthen out the Miseries of such as suffer at their hands, that so they may glut themselves with a more lasting Revenge. I say, nothing of those terrible Impositions by which they exhaust the Fortunes, and the very Strength of their Subjects, all mens Estates by a quick Circulation, are melted into the support of their Unjust Wars, or Extravagant Expences; and the poorer sort must give at least the half of their time to work, in order to the paying those cruel Taxes by which they grind their People. Their ruined Houses, their ragged Cloaths, their hungry Looks, and their half-naked Children, give evident Proofs of the Tyranny of those Governments that can render their People extreamly miserable, in spite of all that abundance which Nature has set before them, while Millions of People are pining away in Want and Beggary, that so a few may surfeit themselves with all the Excelles of Fulness and Vice. This is a short hint of that which every one

that has travelled abroad has seen in the richest Countries beyond Sea. God grant we may never see it nearer. But we know it has been the Language of all the Flatterers of lawless Power, that nothing can tame People, and make them quiet and obedient but Poverty; whereas Plenty makes them haughty and mutinous, as if *Pharaoh*'s Maxims had been to be derived to all his Successors in Tyranny: *Ye* Exod. 5. 17. *are idle, ye are idle, therefore ye say, let me go.*

We are all then Brethren, as we are *Englishmen* and *Freemen*, born under a Government that gives us all possible Securities for both Liberty and Property, the two chief earthly Blessings of humane Nature, whose Persons can neither be restrained, nor punished beyond the bounds of Law; who can be charged with no Taxes but by their own Consent; and who can be subject to no Laws but what were prayed by themselves.

Happy Liberty! and happy Subjects! if they but knew their own Happiness; but as good Men love Liberty, so it is only wise Men that can value it and secure it; Fools part with it easily, and if they pay but a little for the Purchase of it, are apt to think it is dear bought. The *Israelites* in their March when they saw not the abundance to which they had been accustomed in *Egypt*, wish'd themselves there again; so a voluptuous Nation that was Exod. 16. 3. over-set with abundance, and corrupted with Luxury, may think it was better with them when they were languishing away under that false appearance of Plenty, into a certain Ruine; then now, if their

their Proſpect of Liberty is like for a year or two to force them to be a little more frugal and ſober, leſs vain, and leſs prodigal: ſuch a leſſening of Expence to ſecure Liberty, will appear intollerable to thoſe that have not ſenſe enough to value it, nor Vertue enough to ſtarve their Vices, that they may ſettle it upon themſelves and their Poſterities.

Our Neighbours in the Low Countries after they had felt the ſmart of Tyranny, reſolved either to recover their Liberty, or to periſh in the Attempt, and by a War of Forty Years continuance a ſmall Corner of the World maintained it ſelf againſt the greateſt Power then in *Europe*, and was reduced to a Miſery and Poverty, that nothing but an obſtinate Reſolution of being Freemen, or of periſhing, could have ſupported. In Concluſion, their Noble Deſigns were bleſs'd with Succeſs, they became the Wonder, and the Envy of the World, the Arbiters of *Europe*, and the Supports of that very Power which then ſtudied to cruſh them, and to crown their Glory, the Inſtruments of giving us Liberty, as well as of ſecuring their own. And yet after all this, tho' the Name of their Government has a greater ſound towards Liberty than our own, we are really the much freer People of the two, where every man has a more open acceſs to a proportioned ſhare in the Government, than among them.

That

That ſmall Expence which we may borrow from our Pleaſures to ſecure our Liberty will be ſoon repaied to us in that firm and ſettled Happineſs which is in our view. We run indeed the hazard of loſing it, and we deſerve that it ſhould be ſo, if we either throw it up, as not worth the holding, or let it be ſnatched from us by the great Raviſher of Liberty, and common Enemy to Mankind: the truth is that Corruption of our Morals which is ſpread ſo univerſally over the Nation, gives us juſt Cauſe of apprehending that we have not Vertue enough left to maintain Liberty. But that as the voluptuous and degenerated *Romans*, after they had ſhaken off *Ceſar*'s Tyranny, were too much viciated to return to their Ancient Government, and ſo they quickly fell under a new, a worſe, and more laſting Tyranny. Thus we who have fallen ſo far from the Vertues of our Anceſtors, can never be able to maintain thoſe Rights which they derived to us, if we do not reſolve to return to their Vertues, and to cleanſe our ſelves of thoſe Vices which do deprave us. If we will unite in maintaining this common Cauſe, and concur with every man who on this occaſion is willing to ſhew himſelf an *Engliſhman*, if we will forget all our little Intereſts to mind this great One, and ſacrifice ſmall matters for the ſaving our All, then we will ſhew that we are Brethren, all born of one common Mother, and all equally concerned in her Preſervation.

But in this *ye are Brethren*, there is a cloſer relation implied; That as the *Jews* were all *Brethren* with

with regard to that Covenant to which they had a Right, as they were *Abraham*'s Seed; ſo we Chriſtians are *Brethren*, as we profeſs the ſame common Chriſtianity, and look for the ſame common Salvation. As we are *Chriſtians*, or as we are *Proteſtants*, we are *Brethren*, believing the ſame Goſpel, owning the ſame God, and the ſame Saviour, animated by the ſame Spirit, and hoping to live together in the ſame ſtate of Happineſs for ever. In all theſe reſpects we are *Brethren*; for that we are *Proteſtants*, imports no more but that we are *Chriſtians* who believe that holy Religion in the ſame Purity and Simplicity in which it was at firſt delivered to the World. If there happen to be any Diverſities among us about ſome leſſer things, we ought firſt to compare the Importance of that in which we agree, with that in which we differ; and if we find the one is vaſtly great, and the other is nothing in compariſon to it, then it is plain, that ſmall Differences muſt give place to the greater Points, in which we are at one; for all that is otherwiſe, ſhew clearly, that tho' they do not think it decent to ſpeak out what they think, yet in their Hearts they undervalue the common Intereſt of the Proteſtant Religion in which we agree, but ſet a real Value upon indifferent matters, and are acted by the Heats and Animoſities of a Party, to which all other things give place. It was not only a certain ſign of Ruine to the *Jews*, but an infallible Cauſe of it, that while they were beſieged by the *Romans*, inſtead of conſulting together the Methods of their common Defence, they were broke into ſuch irreconci-

liable

liable Feuds, that they no sooner had a time of breathing given them by their Besiegers, than they fell upon one another, so that they became their own most implacable Enemies. When the *Saracens* were too hard for the whole State of Christendom, the Eastern and Western Churches fell out about so trifling a matter, as whether the Bread in the Sacrament ought to be leavened, or not: This first broke them, then some other matters not much more important, were found out to widen the breach, which had such Effects, that the Western Nations that ought to have supported the *Greek* Church and Empire, if not out of Charity to them, yet out of a due care of themselves, that they might be covered by such a *Barrier* from the *Turkish* Empire, look'd on, and saw them destroyed, and found themselves by that means exposed to a Power that has been so often formidable to *Europe*. Shall not the Madness and Miseries of others make us so wise as to fortifie our selves all we can, and to forget, if we cannot quite remove the Occasions of our Differences? Shall an evil Spirit still prevail among us to the defeating all the Designs of Providence, and the crossing of all Attempts for Peace and Union? so that neither the Errors that all then seemed lately to confess, nor the Promises which were then generally made, neither our late Distress, nor our present Dangers, can bring us to a sound Mind, or to a calm Temper, *that in this our day we may know the things that belong to our Peace*. It is indeed strange that we should not know them, when all the World besides us knows them. But as

there

there is nothing that can tend to the ſtrengthning of all Bodies ſo much, as their being united among themſelves; ſo there is ſomewhat ſo peculiar to the Genius of the Chriſtian Religion, that both obliges us to Peace and Love, and alſo diſpoſes us to it, that we cannot give a more eminent proof of our ignorance of the main Deſign of our Great Maſter, and of his Bleſſed Doctrine, than to delight in everlaſting Quarrelling, and to hate, and ſtudy to deſtroy thoſe for whom Chriſt died. Nor does any thing defeat the deſign, nor ſtop the progreſs of Religion, ſo much as the Diviſions of thoſe who profeſs it; for theſe do divert all men from better things, as much as they ſcandalize the World againſt thoſe who promote them with ſo much zeal.

When the Reformation appeared firſt in the World, it made a mighty progreſs; whole States and Kingdoms embraced it ſo faſt, that the Advances it made in the hands of a few Inſtruments, ſeemed to ſupply the want of Miracles, and look't like a great one it ſelf: but all on a ſudden it came to a full ſtop, and now for above an hundred years it has gained little ground, but loſt much. The chief reaſon that can be aſſigned for this, is, That thoſe who embraced it, inſtead of carrying on their common Cauſe with an united Strength, have fallen a quarrelling among themſelves about ſome Uncertain and Inconſiderable things. Thoſe in *Germany* being broken about the manner of the Preſence in the Sacrament; though all agree, that neither the one, nor the other Opinion has any relation, either to the Worſhip of God, or to any Practical Duty: Thoſe

in *Holland* have quarrell'd about the Decrees and Councils of God, though both ſides acknowledge that it is a Myſtery paſt finding out: And we here in *England* have had a long and fierce Conteſt about things, which we all confeſs are indifferent in their own nature.

This Animoſity works ſtill ſo high among us, that many take fire upon the ſmalleſt ſteps that can be made towards the healing ſo great a Breach; and fill all places with Tragical Outcries, as if the Church of *England* were to be pulled down: while the chief Promoters of theſe Reports know well how falſe they are; and that inſtead of offering at any thing that can in any ſort weaken our Church, every thing which has been endeavoured, muſt prove its Strength, as well as its Glory; if we are ſo happy as to weigh all in even Ballances. The things that are propoſed are of themſelves deſirable, though there ſhould not be one Diſſenter gained by them; and are ſuch as will tend to the making all the parts of our Offices both more Unexceptionable, and more Edifying. But Diſtempers are far gone, when the Patient rages at the firſt mention of a Medicine. We have loſt many happy Opportunities ſince the firſt beginnings of the Reformation among us, for the healing our Breaches. One is ſorry to remember them, and wiſhes that ſuch fatal Errors could be covered from the knowledge of all ſucceeding Ages for the ſake of the Church, and of thoſe who have governed it. But if we do again repeat former Errors, and loſe the preſent Advantages that we

have now in our hands ſlip from us, what is to be ſaid upon it, but that this is of the Lord, who by it is puniſhing us for our other ſins, for our Remiſsneſs in our Duties; for our neglect of the Paſtoral Care; for our ſlackning that ſtrictneſs of Life which becomes our Profeſſion; for our Indulging our ſelves too much in Senſuality and Lazineſs; and for all thoſe other ſins, by which we have *departed from his Law, and have corrupted* Mal. 2. 8, 9. *the Covenant of Levi, and made many to ſtumble at the Law; and that therefore God will make us be-* Jer. 10. 21. *come baſe and contemptible before the People*; and that all *our Flocks ſhall be ſcattered.* But we might hope for better things, if every one would put away all Prejudices, all Wrath, Anger, and Revenge; and would put on Bowels of Mercies and Kindneſs, remembring that we are Brethren. So that having purified our ſelves from Humour, Paſſion, Intereſt, and every thing elſe that may corrupt our minds, *unto the* 1 Pet. 1. 22. *unfeigned love of the brethren, we would reſolve to love one another with a pure heart fervently:* And if inſtead of the Pride of not yielding to one another in any thing, we ſhould rather engage into a holy Emulation of trying who could yield moſt for the healing of thoſe wounds that have been ſo often opened, and that begin now again to bleed afreſh.

It is not the Differences themſelves that keep us aſunder, they are too Inconſiderable for that. It is a ſecret diſlike that we bear to one another: For as the *Greeks* and *Latines* could never have fallen out about ſo inconſiderable a matter as the Leavening the Bread in the Sacrament, if the

Diſpute about the Authority of the Biſhops of *Rome* and *Conſtantinople* had not embittered their minds: So our Subjects of Diſpute are only the Occaſions by which our Uncharitableneſs works; and if by bringing our ſelves to a more Chriſtian Temper, that hidden Diſeaſe were once cured, all the Symptoms of it would fall off of themſelves, and men would grow aſhamed that they had ever ſpent ſo much Time and ſo much Zeal about things which deſerve them ſo little. The Apoſtles who were full of this Divine Temper, after they themſelves had judged in a Diſpute of much more Conſequence than any is among us, yet were not only willing to let the *Jews* continue to do as they had wont to do, but even
1 Cor. 9. 20. *to the Jews they became Jews*, that ſo they might gain them, not by a Spirit of ſervile Compliance, but by the enlarged Spirit of true Charity, which is of too great a compaſs, to be limited within any narrow ſub-diviſion. By this Spirit it was, that while St. *Paul* was a Priſoner for the Goſpel, ſome thinking to *add affliction to his bonds, preached*
Phil. 1. 15, 18. *Chriſt not ſincerely, but out of malice and envy*: yet ſo Triumphant was the Spirit of Univerſal Love, and of Zeal for the Honour of his Bleſſed Maſter, in him, that he rejoiced in this, That Chriſt was Preached: And then do we become his Followers, when by a degree of the ſame Spirit, we can ſo far raiſe our minds above all the narrowneſſes of a Party, that tho we were aſſured that thoſe men who differ from us, were in the wrong, and had ill deſigns againſt us, yet we would conquer them in the Spirit of the Goſpel,

Gospel; and so overcome their evil with our good.

Upon all such occasions we ought not so much to consider what we owe to these with whom we have to do, as what we owe to our selves, to the Church, and to the succeeding Generation: So that if we can see how we may do that which may produce good effects at any distance of time from us, we ought to do it; though it should not, like a Charm, have a present sensible operation; nor ought things that are offered at for Peace, be rejected, if they are in themselves reasonable, because we cannot be assured before-hand, that those in whose favour they are proposed, will be gained by them. The Church will always gain both with God and Man, by offering at Peace as much as is possible, and as much as in her lies; nor are we to stop in a good thing, because the effect is not certain; in such cases we may well trust the Providence of God; and things that will be their own Apology, are never the worse, if they are defeated by the sowrness of unreasonable men; on the contrary, as the one side will have the more Glory, so the other will be the more inexcusable, when great Concessions are frankly made, but unhandsomely rejected.

To crown all; We have still one reason to persuade us to reflect a little more frequently on our being Brethren, since we know our Enemies do it to purpose; their Bottom is on Absolute Authority and Infallibility, that are maintained by Implicit

plicit Faith, and blind Obedience; which gives them indeed Advantages that our Principles do not allow us; yet it is an unaccountable piece of the perverseness of human nature, that false Perſuaſions ſhould have ſo great an Influence, when certain Truths are ſo feeble; and when all the weight that our Saviour has laid on mutual Love and Charity, ſhall have ſo little force, while ſome Falſe Notions work more certainly. Our Adverſaries have indeed among them, many differences, both in Doctrine and Practice, not to mention a vaſt variety in their Rituals, that are much more important than any of thoſe are, about which we are divided; and yet as ſoon as they ſee the common Cauſe concerned, they can lay all theſe to ſleep, in order to their running down their Common Enemies; but we by a fatal obſtinacy continue our Diſputes, and heighten our Animoſities, when our Enemies are in our Bowels, ready not only to take advantage of our Paſſions, but to devour us; while we, inſtead of ſecuring our ſelves from them, ſeem only to be ſet on devouring one another. This is from God, and gives us a melancholly Proſpect of it ſelf; but a much more melancholly one, when we have reaſon to look upon it as a Judgment of God on us for our ſins, and as a forerunner of our deſtruction. We ſeem now to be in the like State with that in which *Jeruſalem* was, when our Saviour ſaid of her, *How often would I have gathered thee under my wings, as a hen gathereth her brood, but thou wouldſt not!*

Luke 13. 34.

This

This leads me to consider the first Circumstance in which the *Israelites* were, that made it more necessary for them to remember that they were *Brethren*, since they were then in *Egypt*, in bondage to a Cruel, Treacherous, and Ingrateful Tyrant, who had both Strength enough to master them, and Rage enough to destroy them. It is true, such has the goodness of God been to us, that we are not now in *Egypt*; but we were lately very near the being brought under that Yoke: and if we do not manage the happy Opportunity that is now in our hands, we have reason to apprehend that we shall quickly fall again under it. The Scene that has been lately acted in *France*, and *Savoy*, has given us sufficient warning of what we ought to expect when we fall under such *Pharaohs*, who will neither remember *Joseph*, nor the most signal Services that can be done them, nor have any of the tendernesses of Humanity, not to say of the Compassions of Christianity, but who will by a slow oppression eat out the Estates, and spoil the Houses of those they call Heretics, and give them all the vexatious disquiet that they can contrive; and then, when all is consumed, will separate the nearest Relations, and throw them into terrible and noysome Prisons, without any regard to Age or Sex, to Sickness or Infirmity. And the very attempt of flying away from so dreadful a Misery, will be made a Crime to be punished by the greatest severity to which men can be adjudged, to be chain'd to a Bank, and to tug at an Oar, in the most uncomfortable state of life that is imagina-

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ble. This is what many thouſands in *France* have ſuffered, and ſtill do ſuffer; and has driven vaſt multitudes out of their Countrey from their Dwellings and Families, naked almoſt, and deſtitute of all things: you have ſeen ſo many crying Inſtances of this Cruelty, that it is not neceſſary to enlarge further upon it: and you have received, and relieved them with ſuch a bountiful hand, and ſo tender a Charity, that you have reaſon to hope that there is a Bleſſing reſerved for you, proportioned to the labour of Love you have ſhewed, who have miniſtred to ſo many of our perſecuted Brethren, and ſtill do miniſter.

We here, had formerly reaſon to have looked for no better uſage; we know their Church is Uniform in her Proceedings againſt Hereticks; the Spirit and Principles are the ſame everywhere; ſo we had no reaſon to have expected to be exempted from the fate of others, if we had been delivered over to them whoſe tender mercies are cruel. We ſaw that they remembred not *Joſeph*, not only in the Age after he was dead, but that immediatly after the greateſt Service that could be done, and the moſt ſolemn Promiſes that could be made, all was forgotten: and if there appeared at any time any relenting, it was like that in *Egypt*; for when *Pharoah* felt the weight of the Divine Diſpleaſure, he was ſo far wrought on, that he was willing to let the People go; but that Terrour was no ſooner over, than his heart was hardned; ſo that his good Temper went off, and all his Promiſes were forgotten. Some, perhaps,

haps are ſo fooliſh as to imagine, that preſent Misfortunes may have wrought a Change ſomewhere, and that they now ſee paſt Errors, ſo that they would not venture to fall again into the ſame Follies, that have proved ſo fatal to them. But yet ſuch Perſons ought to conſider that *Pharaoh* was *Pharaoh* ſtill, and would be ſo ſtill, after all the Changes of Fortune through which he could paſs; Obligations and Engagements will be but feeble things. And we muſt expect to be the moſt miſerable Nation under the Sun, if after the Eſcape that we have made, we ſhould again fall back into the ſame Hands; not only the old Crime of Hereſy muſt be brought againſt us, but our Preſumption in daring to ſet our ſelves free, and to accept of the Deliverance, which God has ſo wonderfully wrought for us, would be thought the greateſt of Crimes, and be aggravated by all that could be invented to make it look odious. We have in ſuch a Caſe the moſt deplorable State of Miſery imaginable to look for, all the Hardſhips of Priſons, all the Cruelty of rough Treatment, and after the lengthned Miſery of ill Uſage, ſuch a terrible Death, as they may think, will give us the moſt exquiſite Miſery; ſo that all the Eaſe and Pleaſure we might hope for, ſhould be to be ſpeedily delivered by a quick Execution out of their Hands; their Temper and Principles are of themſelves cruel enough, but when theſe are ſharpned by Reſentment and Revenge, then new Contrivances of Cruelty are to be expected.

This is that *Egypt* out of which we are delivered, I wiſh I could ſay delivered. Alas, *Ireland* is not! but is ſtill in Bondage with her Children, and like to be

a long Scene of Blood and Misery, nor can our Deliverance be compleat till that is perfected; and tho we here are not at present in their Power, yet it is but too evident that many with we were. If these were the avowed Members of that Body, it ought not to surprize us, but that many who seem zealous against it, should yet by their whole Conduct be carrying us back thither, is more amazing. Can any Man be so void of Understanding, as to forget so soon what was so lately done? or imagin that any Change in the Affairs of our Enemies, can have changed either their Principles or their Hearts, unless it be to the worse? And yet after all this there are not a few, that say plainly, *Would to God we were in* Egypt *again, for it was then better with us than it is now.* Others are not so sincere as to speak out, but their Actings speak for them. Some are uneasy, because they can no more persecute their Brethren. Others, because they can no more insult over their Neighbours. Some are afraid of suffering a little of the great deal they deserve: While, on the other hand, others are acted with another Extream of Fury, and under the pretence of punishing past Errors, seek only to gratify their own Revenges, and so drive others to the common Folly of all that are in any present Danger, to wish for any thing that may deliver them from that, how fatal soever it may prove afterwards.

These unruly Agitations of Mens Minds on both hands, are the very Plague that our Enemies ought to wish to us, that while *Pharaoh* pursues, we may stand still quarrelling with one another till he can overtake and destroy us; and thus, instead of securing

ring our ſelves againſt the Common Enemy, we create many new Ones among our ſelves, and expoſe the Whole to the Rages of thoſe who can have no Mercy.

The Second Circumſtance of the Affairs of the *Iſraelites* was, That they were upon the Point of being redeemed out of their Bondage, and being made one of the moſt Glorious Nations that ever was: The Prophecy relating to it was near the aſſigned Period; and it ſeems it had begun already to be underſtood, that *Moſes* was to be the Perſon to be imployed in it, for we find here that he imagined they had known it, which ſhews that it was got even then into many Hands. And now if we turn this towards our Selves, here is a Dawning to a Happineſs, and a Deliverance begun, that carries with it all that is deſirable to us. Whether this is a beginning of that great Reſtitution of all Things, which is ſuppoſed to be held forth in Prophecy, and to be near its accompliſhment, is that which I will not undertake to affirm; but this is certain, that ſince the firſt beginnings of the Reformation, the Face of the Times never looked ſo bright towards that bleſſed Work as it does at preſent. There was never ſuch a happy conjunction of Intereſts among thoſe who profeſſed it, as there is at preſent; nor were ever theſe Kingdoms, and the *United Provinces*, in ſuch a cloſe conjunction as they are at this Day. And on the other Hand, the great Perſecutor of Proteſtants has, by his Violence and Injuſtice, raiſed againſt himſelf ſo ſtrong an Alliance of Princes of the ſame Religion, that it is viſible the Signs of the Times give us all the grounds of hope that

we can propoſe to our ſelves; nor can any thing diſappoint all this, but firſt our Sins that may provoke God to appear againſt us, and then our mutual Animoſities and Quarrellings that may diſtract us at Home. If Men will forget their preſent Danger, and only think of former Provocations, if both Sides are ſtudying to aggravate Matters one againſt another, and ſeeking and improving all the Advantages they can find; if the repeated Interpoſitions of Him, to whom, under God, we owe our preſent Quiet, and our late Deliverance, cannot inſpire us with ſofter Thoughts: If, I ſay, we continue firm to theſe ill-temper'd Reſolutions, What muſt the concluſion of all this be, but the Ruin of Religion, and the loſs of Liberty? We will appear to all the World, as well as to all ſucceeding Ages, the moſt unthinking, and the moſt blinded Nation under Heaven, the leaſt ſenſible of Religion, and the leaſt capable of Liberty; that have not the regard due to the One, nor the ſenſe and the vertue neceſſary for the Other; and that after all the noiſe we have made about Religion, that we have none at all; and that after all the Concern we have ſhewed for Liberty, we neither deſerve it, nor can maintain it. Upon our Behaviour at preſent depends all the Proſpect that, humanely ſpeaking, we can poſſibly have of our Religion's not being wholly extirpated, at leaſt in all theſe Parts of the World. If in this Fermentation and Criſis the Deſign miſcarries, there is nothing ſo black and diſmal, as that which we ought to look for. We will be deſpiſed by all our Enemies, as much as we are now hated by them; we will fall unregarded and unpitied; and if ſuch a Miſery is

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reſerved for us, we ſhall have one aggravation of it, that as the damned in Hell are ſuppoſed to curſe and reproach one another, ſo if we fall again into a ſtate of Perſecution, both Sides will be reproaching, and next to curſing one another for it. Weaker Minds will be ſtruck with this, that the miſcarriage of ſo great a Deſign, that was carried on ſo far with ſuch unlook'd-for Succeſſes, looks as if God had only let Things go ſo far of our Side, that all the World might ſee in our miſmanagement of them, that we are under a Curſe which no Succeſſes could remove, and under a Madneſs that was paſs'd all Cure. What proſpect can we have, or whither can we ſo much as think of flying, if our preſent Settlement ſhould be overturned? The view is ſo terrible, that if that ſhould happen, the Thing which next to it a good Man would chiefly fear, muſt be his own outliving it, and not periſhing in it; ſince after ſuch a Miſcarriage, nothing beſide Miracle could retreive that, without which Life would be a perpetual Burden to a wiſe or a good Man. Theſe are not Words of Pomp, nor the undue Aggravations of a Miſery; which can never be fully expreſt in words, and which I pray God may never be felt in deed by us.

At ſuch a Time as this, is it fit for us to raiſe up into our Thoughts the unreaſonable remembrance of all the Errors and Follies into which the Weakneſs and Credulity of ſome may have led them, who yet as ſoon as they ſaw how they had been deceived, ſeem'd ſenſible of former Faults, and ſtood firm afterwards? If, I ſay, all theſe Things are to be canvaſſed with rigour, how can it be hoped that Mens Minds ſhould ever be ſetled or freed from thoſe Appre-

Apprehenſions that may tempt them to think of ſecuring themſelves at any rate? And on the other hand, Men whoſe Paſſions have once ſo fatally miſled them, as not only to be concerned in the ſhedding of Innocent Blood, but in the expoſing the whole Nation to be deſtroyed, ought not to ſuffer the like Paſſions to return afreſh upon them, to the keeping up and heightning our Differences, and to the reviving our Animoſities, by a pretended Zeal for the Church, which they have once already endangered to the higheſt degree; it were more modeſt and becoming in them to be ſilent and retired, than to ſtudy ſtill to trouble our Waters, and to ſow the Seeds of new Diſſentions among us, and ſo commit new Faults inſtead of repenting of old Ones: all theſe indecent Errors of all ſides concur, to let us ſee how far we are yet out of the way, and give us reaſon to conclude, that our Deliverance was too quickly wrought for us; that we were not long enough in diſtreſs, and that we are not yet wholly purged from our Droſs, but that we muſt go thro a fiery Trial, which will either purge us more entirely, or conſume us quite.

But if after all that Heat which we are raiſing in our ſelves, or in others, we would grow ſo calm and ſo wiſe, as to remember that we are Brethren, this would quickly give us another view of Things, and make us ſee our Madneſs while we are ſo much worſe than the two Iſraelites in my Text, who did *wrong one to another*, for we wrong our ſelves and our common Concerns in the Wrongs that we do to one another. Are not the hard Speeches we throw out, and the ſevere Words that we faſten on one another,

another, Injuries of a very high Nature? We firſt hate one another, and then ſtudy to render one another as odious, both to our Selves and to all the World, as poſſibly we can: We are poſſeſs'd with a Spirit of Jealouſy and Diſtruſt, which makes us eaſily believe all the Ill that we can hear of thoſe that differ from us, and to create to our ſelves groundleſs Apprehenſions and Fears; and when ſuch an ill Temper has once corrupted us, we are eaſily led to all the Injuſtices that do follow Parties and Diviſions on the account of Religion.

God be thanked for it, that there is an end put to all Perſecution in Matters of Conſcience; and that the firſt and chief Right of Humane Nature, of following the Dictates of Conſcience in the Service of God is ſecured to all Men amongſt us; and that we are freed, I hope, for ever, of all the Remnants of the worſt part of Popery that we had too long retained, I mean, the Spirit of Perſecution. If this gives uneaſineſs to any, it ſhews that their Eye is evil, becauſe the Eye of our Legiſlators has been good towards thoſe, who tho they may be miſtaken in their Notions, yet have ſtill the Rights of Men and of Chriſtians. But after all this it is to be remembred, that Men may be ſtill Perſecutors, though they are not able to perſecute any longer, according to our Saviour's charging the Guilt of intended Sins on thoſe who never acted them: for as long as we entertain Hatred and Malice in our Hearts, and wiſh that it were in our Power to do hurt to others, ſo long we become guilty before God, and ſo do wrong to our ſelves, though we are not in condition to do them any; but if we do them

them all the wrong we can, we ſhew what our Tempers are, and that we would do more if it were in our Power. If we love to keep up old Differences, or to create new Ones, if we will continue to make the Terms of Communion with us as ſtrait as poſſibly we can, and ſhut out all Perſons, as much as in us lies, from joining Labours with us, becauſe they do not in all Things think as we do: If we will by turns imploy all the Intereſt we have in any Turn of Government that is kind to us, to do wrong to others, either by loading them with falſe Accuſations, by aggravating ſome leſſer Matters, or by an undue proſecution of real, but repented-of Faults; All theſe are the ſeveral Inſtances, in which an injurious Temper ſhews it ſelf; and while ſuch things are among us, we are under the Guilt that is charged on theſe *Iſraelites* in my Text, who though they were Brethren, yet did Wrong one to another.

While we are ſo liberal in throwing out of Lies and Slanders, or at leaſt, while we do ſo eaſily believe them, and ſo willingly report them, we ſhew that whatſoever our want of Power to do Miſchief may be, yet that our Inclinations are ſtill full of Malice and Wickedneſs. And while we are under the power of ſuch ill Tempers, we are far enough from the Bleſſedneſs of Brethren that dwell together in Unity: Indeed this Diſeaſe is gone too far to admit of any other Cure, but what muſt come down from Above from the God of Love, through the effuſion of the Spirit of Love and Peace.

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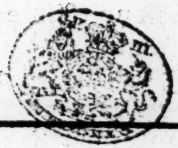
The Corruption that is rooted in our Natures, is too deeply fixed there to be cured any way, but by an Interpoſition of a Divine Power. We ſee that neither the conſideration of Reaſon nor of Intereſt; neither the ſenſe of Honour, nor the apprehenſion of Danger, are ſtrong enough to prevail over the Prejudices of our Education, or thoſe angry Impreſſions which we have ſo long Cheriſhed in our ſelves and in others, that perhaps we are now ſcarce Maſters of them; and therefore ſince the Diſeaſe has gone ſo deep, we muſt look up to him who alone can Cure it; We muſt all conſider, that ſuch an Evil Spirit prevailing among us at ſuch a time, is a plain Indication of Gods Anger that is kindled againſt us. Therefore before this proves our Ruin, let us all turn to God with our whole Hearts, and Repent us of the Evil of our ways, and Cry mightily to him, That ſo he may Ariſe, and Save, and Deliver us, who by our Sins and our Diviſions are brought ſo very Low, and who muſt yet fall into the moſt abject and miſerable State poſſible, if God do not bleſs us with a healing Temper, and with healing Counſels, That ſo we may go on to Perfection, and Compleat thoſe Great Things which God has begun to work for us, and in which we our ſelves have fatally ſtopt the Courſe of his Mercy to us, and that we may both Live as Chriſtians, and Love as Brethren; That the God of Love and Peace may delight to dwell among us, and Bleſs us, That this Church may become more and more, that which ſhe truly is, *The Praiſe of all the Churches*, *and the Joy of the whole Earth*, and that every one of us in our own particular may, at

last come to dwell in those Regions above, where all are made perfect in Love; which may the God of Love grant us, for the sake of him that Loved us, and that gave himself for us; to whom be Glory and Dominion for ever. *Amen*,



*FINIS.*

# *Books Lately Printed for* Richard Chiſwel.

The Caſe of Allegiance in our preſent circumſtances conſidered, in a Letter from a Miniſter in the City, to a Miniſter in the Country.

A Breviate of the State of *Scotland* in its Government, Supream Courts, Officers of State, Inferiour Officers, Offices and Inferiour Courts, Diſtricts, Juriſdictions, Burroughs Royal, and Free Corporations. *Fol*

Some Conſiderations touching Succeſſion and Allegiance. *4to*

Reflexions upon the late Great Revolution: Written by a Lay-Hand in the Country, for the ſatisfaction of ſome Neighbours.

The Hiſtory of the Diſſertion; or an Account of all the publick Affairs in *England*, from the beginning of *September* 1688. to the Twelfth of *February* following. With an Anſwer to a Piece call'd The Diſſertion diſcuſſed, in a Letter to a Country Gentleman. By a Perſon of Quality.

K. *William* and K. *Lewis*, wherein is ſet forth the inevitable neceſſity theſe Nations lie under of ſubmitting wholly to one or other of theſe Kings; And that the matter in Controverſie is not now between K *William* and K. *James*, but between K. *William* and K *Lewis* of *France* for the Government of theſe Nations.

A Sermon preached at *Fulham*, in the Chappel of the Palace upon *Eaſter* day 1689. at the Conſecration of the Right Reverend Father in God *Gilbert* Lord Biſhop of *Sarum*: By *Anthony Horneck*, D. D.

The Judgments of God upon the *Roman Catholick Church*, from its firſt Rigid Laws for Univerſal Conformity to it, unto its laſt End: With a proſpect of theſe near approaching Revolutions, *Viz.* The Revival of the *Proteſtant* profeſſion in an Eminent Kingdom, where it was totally ſuppreſſed. The laſt End of all *Turkiſh* Hoſtilities. The general *Mortification* of the power of the *Roman Church* in all parts of its Dominions. By *Drue Creſſener*, D. D.

A Diſcourſe concerning the Worſhip of Images; preached before the Univerſity of *Oxford*: By *G. Tully* Sub-Dean of *York*, for which he was Suſpended.

Two Sermons, one againſt Murmuring, the other againſt Cenſuring: By *Symon Partrick*. D. D. Now Lord Biſhop of *Chichester*.

An Account of the Reaſons which induced *Charles* the Second, King of *England*, to declare War againſt the *States-General* of the United Provinces in 1672. And of the *Private League* which he entred into at the ſame Time with the *French King* to carry it on, and to eſtabliſh Popery in *England*, *Scotland*, and *Ireland*, as they are ſet down in the *Hiſtory of the Dutch War*, printed in *French* at *Paris*, with the priviledg of the *French* King, 1682. Which Book he cauſed to be immediately ſuppreſs'd at the Inſtance of the *Engliſh* Ambaſſador. *Fol.*

An Account of the Private League betwixt the late King *James* the Second, and the *French* King. *Fol.*

Dr. *Wake*'s Sermon before the King and Queen at *Hampton-Court*.

Dr. *Tenilon's* Sermon, before the Houſe of Commons, *June* 8. 1689.

Mr. *Tully's* Sermon of Moderation, before the Lord-Mayor, *May* 12. 1689.

An Examination of the Scruples of thoſe who refuſe to take the Oath of Allegiance. By a Divine of the Church of *England*.

A Dialogue betwixt two Friends, a *Jacobite* and a *Williamite*; occaſioned by the late Revolution of Affairs, and the Oath of Allegiance.

The Caſe of Oaths Stated. *4to.*

## *Books lately Printed for* Richard Chiswell.

A Letter from a *Irish* Lawyer to an *English* Gentleman, upon the late Revolution. 4to.

The Advantages of the Present Settlement, and great danger of a [illegible]

The Interest of *England* in the preservation of *Ireland*.

The Answer of a Protestant Gentleman in *Ireland* to a late Letter of *N. N.* upon a Discourse between them, concerning the present posture of that Country, and the part fit for those concern'd there to act in it. 4to.

An Apology for the Protestants of *Ireland*, in a brief Narrative of the late Revolution in that Kingdom; and an Account of the present State thereof. By a Gentleman of Quality. 4to.

A true Representation to the King and people of *England* how Matters were carried in all Reigns in *Ireland* to the late King *James*, in the Case of the Protestants there, from his Accession to the Crown to the 10th of *April* 1689.

The Mantle thrown off: or the Irish man discovered. 4to.

Reflections upon the Opinions of some Modern Writers concerning the Nature of Government in general, and that of *England* in particular. With an Appendix relating to this Matter, containing [illegible] non of the Council of Toledo. [illegible] the Magna Charta of King John was granted. [illegible] King John in French. By which the *Magna Charta* in Latin is cleared and justified, and the Alterations in the Common *Magna Charta* discovered. (Of which see a more particular Account in the Introduction before the Appendix.) All three Englished.

The Doctrine of Non-Resistance, or Passive Obedience no WAY concerned in the Controversies now depending between the Williamites and the Jacobites.

Jacobi Usserii *Armachani Archiep. Historia dogmatica Controversiæ inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis, tunc primum [illegible] Ejusdem dissertationes de Pseudo-Dionysii Scriptis, &c. de Ratisbona ad Laodicenses [illegible] hac inedita. Descripsit, digessit & notis ac Auctorum complevit Henricus Wharton, A. M. Reverendissimo Archiep. Cantuariensi a Sacris Domesticis.*

A Discourse concerning the Unreasonableness of a New Seperation or Association of the Oaths. With an Answer to the *History of Passive Obedience*.

A Discourse concerning the Ecclesiastical Commission opened in the *Jerusalem* Chamber, *Octob.* 10. 1689.

Taxes no Charges: In a Letter from a Gentleman, to a Person of Quality, Shewing the Nature, Use, and Benefit of Taxes in this Kingdom; and compared with the Imposition of Forreign States. Together with the Improvement of Trade in time of War.

A Discourse of the necessity of encouraging Mechanick Industry, c. Wherein is plainly proved, that Luxury and the want of Artizans Labour, became the Ruine of the four Great Monarchies of the World, in the former Ages; and of *Spain* and other Countries, in these; and the promoting of manual Trades, the Glory of *Dutch*, *Germans*, &c. Parallel'd and compared with, and shewn to be practicable under the present Constitution of *England*.

A Sermon Preached at the Assizes at [illegible] by [illegible] *M. A.* Vicar of [illegible] in *Essex*.

The Bishop of *Salisbury*'s Sermon before the Houſe of Peers, *Nov.* 5. 1689.